

A DICTIONARY OF NEW TESTAMENT GREEK SYNONYMS

with indexes to
Bauer's
GREEK-ENGLISH LEXICON
and Brown's
DICTIONARY OF
NEW TESTAMENT THEOLOGY



GEORGE RICKER BERRY

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As author Berry states, "A careful discrimination between synonyms in the study of any language is a matter of the utmost importance." With clear and concise definitions, Berry distinguishes 293 synonyms and provides a useful tool for every student of the New Testament.

Berry's synonym studies were originally part of his book *A NEW GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT*, published by Wilcox & Follett in 1897. This volume contained a 110-page lexicon plus a 21-page excursus on various synonyms. Although the lexicon gave definitions of words, as most language dictionaries do, it also presented information about 161 synonyms (with an additional 132 in the excursus). Unfortunately, the synonym material from both the lexicon and the excursus has not been greatly used because these two portions have appeared for a number of years now as appendixes in Berry's *INTERLINEAR GREEK-ENGLISH NEW TESTAMENT*. The present edition includes not only Berry's excursus but also the synonym discussions from the lexicon.

Two new sections have been added to Berry's Dictionary. (1) Trench's *SYNONYMS OF THE NEW TESTAMENT* have been combined with Berry's to produce 571 synonym groupings, which have been indexed to the recently released second English edition of Walter Bauer's *GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT*. (2) This same list of synonyms has also been indexed to Colin Brown's *NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY*.

Indeed, Berry's volume is just the right book for all who value the Word of God and "proper words in proper places."

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Preface to the New Edition

Berry's synonym studies were originally part of his book *A New Greek-English Lexicon to the New Testament*, published by Wilcox & Follett in 1897. This volume contained a 110-page lexicon plus a 21-page excursus on various synonyms. Although the lexicon gave definitions of words, as most language dictionaries do, it also presented information about 161 synonyms (with an additional 132 in the excursus). Unfortunately, the synonym material from both the lexicon and the excursus has not been greatly used because these two portions have appeared for a number of years now as appendixes in Berry's *Interlinear Greek-English New Testament*. This neglect has been particularly true of the synonym analysis in the lexicon, since this analysis can be found only by using the book's index. The present edition includes not only Berry's excursus (Part 1) but also all the synonym discussions from the lexicon, with the latter material being in both Part 1: Synonym Distinctions and Part 3: Synonym Groupings With Index to Bauer's *Greek English Lexicon*.

Without a doubt, the classic book on synonyms is R. C. Trench's *Synonyms of the New Testament*. Trench discussed 323 synonyms and suggested 244 more in the preface to his eighth edition, but his extensive use of Latin has rendered many parts of his work unintelligible to most Bible students today. Although Berry used Trench and others (see footnote on page 10), he avoided lengthy treatises; indeed, his studies of 293 synonyms are marked by clarity and conciseness. In Trench's and Berry's books, most of the major synonyms and many of the minor ones are either defined or grouped; so all the synonym listings from Trench's preface and text have been combined with those in Berry's lexicon and excursus to produce 574 synonym groupings. All these synonym groupings have been indexed to the recently released second English edition of Walter Bauer's *Greek-English Lexicon of the New Testament*, which supplies bibliographical data and extrabiblical references necessary for synonym differentiations.

There have been a number of word-study books published

subsequent to both Trench's and Berry's volumes, the most notable being Kittel and Friedrich's *Theological Dictionary of the New Testament* and Brown's *New International Dictionary of New Testament Theology*. Neither of these works has dealt solely with synonyms, but both have pointed out the implications, connotations, and applications of some word meanings and thus have provided a base for distinguishing certain synonyms. Because Brown's 3-volume set is more concise and up-to-date than Kittel and Friedrich's 10-volume set, the total synonym list from both Trench and Berry has been indexed to the former, though the diligent student will want to consult the 10-volume work. In fact, such a student can add to Trench's and Berry's lists by examining the entries in recent word-study books.

In light of the need for a new book devoted solely to New Testament synonyms, it is hoped that the present volume will be a catalyst to scholars and, in the process, will help the Bible student to appreciate the Swiftian phrase—"proper words in proper places."

The Publisher

Preface to the First Edition

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered:

First, the etymological meaning of the words;

Second, the relations in which the words are found in classical Greek;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.

The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the

Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.*

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place.† In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i.e.*, all those most important, for practical use, to the average student of the New Testament.

*"Much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie."

†"The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment." [This duplication has been eliminated in the 1979 edition except for cases where the lexicon gave additional information.]

PART 1
Synonym Distinctions

Pages 13–33 are Berry's excursus on synonyms in the original book A New Greek-English Lexicon to the New Testament. Pages 35–39 are from the lexicon itself.

§ 1. Holy, sacred, pure.

ἱερός, ὅσιος, ἅγιος, ἄγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. **ἱερός** means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. **ὅσιος**, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to **ὅσιος**, *i.e.*, as **ἀνοσία**, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. **ἅγιος** has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. **ἄγνός** is probably related to **ἅγιος**. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. **σεμνός** is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

§ 2. Sin.

ἁμαρτία, ἁμάρτημα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις,
παράπτωμα, ἁγνόημα, ἥττημα.

ἁμαρτία meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is

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used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. **ἁμάρτημα** means only the sin itself, not the act, in its particular manifestations as separate 'deeds of disobedience to a divine law. **ἀσέβεια** is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. **παρακοή** is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. **ἀνομία** is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law. **παρανομία** occurs only once, 2 Pet. ii. 16, and is practically equivalent to **ἀνομία**. **παράβασις** is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than **ἁμαρτία**. **παράπτωμα** is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. **ἀγνόημα** occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. **ἡττημα** denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin "may be regarded as the missing of a mark or aim: it is then **ἁμαρτία** or **ἁμάρτημα**; the overpassing or transgressing of a line: it is then **παράβασις**; the disobedience to a voice: in which case it is **παρακοή**; the falling where one should have stood upright: this will be **παράπτωμα**; ignorance of what one ought to have known: this will be **ἀγνόημα**; diminishing of that which should have been rendered in full measure, which is **ἡττημα**; non-observance of a law, which is **ἀνομία** or **παρανομία**."

§ 3. Sincere.

ἁπλοῦς, **ἀκέραιος**, **ἄκακος**, **ἄδολος**.

ἁπλοῦς is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. **ἀκέραιος** also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. **ἄκακος** in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. It passes

also through the merely negative meaning of absence of evil, found in S., to the unfavorable meaning of simple, easily deceived, credulous, which is found in Ro. xvi. 18. *ἄδολος*, occurring only in 1 Pet. ii. 2, means *sincere, unmixed, without guile*.

§ 4. Sins of the tongue.

μωρολογία, αἰσχρολογία, εὐτραπεία.

μωρολογία, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. *αἰσχρολογία*, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. *εὐτραπεία*, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

§ 5. Shame, disgrace.

αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).

αἰδώς is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in *αἰσχύνη*, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. *αἰδώς* is thus the nobler word, *αἰσχύνη* having regard chiefly to the opinions of others. *αἰδώς* is the fear of doing a shameful thing, *αἰσχύνη* is chiefly the fear of being found out. "*αἰδώς* would always restrain a good man from an unworthy act, while *αἰσχύνη* might sometimes restrain a bad one" (Trench). *ἐντροπή* stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. *σωφροσύνη*, *self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which *αἰδώς* expresses negatively.

§ 6. Prayer.

εὐχή, προσευχή, δέσεις, ἔντευξις, εὐχαριστία, αἶτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. *προσευχή* and *δέσεις* are often used together. *προσευχή* is restricted to prayer to God, while *δέσεις* has no such restriction. *δέσεις* also refers chiefly to prayer *for particular benefits*, while *προσευχή* is more general. The prominent thought in *ἔντευξις* is that of boldness and freedom in approach to God. *εὐχαριστία* is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. *αἶτημα*, much like *δέσεις*, denotes a specific petition for a particular thing. In *ἱκετηρία* the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

§ 7. To rebuke; rebuke, accusation.

ἐπιτιμάω, ἐλέγχω; αἰτία, ἔλεγχος.

ἐπιτιμάω means simply *to rebuke*, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means *to convince*. A similar distinction exists between the nouns αἰτία and ἔλεγχος. αἰτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

§ 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly a *boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,

finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

§ 9. Incorruptible, unfading.

ἄφθαρτος, ἀμάραντος, ἀμαράντινος.

ἄφθαρτος is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. ἀμάραντος expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. ἀμαράντινος, derived from ἀμάραντος, means *composed of amaranths*, i.e. of unfading flowers.

§ 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

ἄμωμος is *faultless*, without blemish, free from imperfections. It refers especially to character. ἄμεμπτος is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. ἀνέγκλητος designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. ἀνεπίληπτος means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

§ 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

παλιγγενεσία means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth*, *regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. ἀνακαίνωσις is *renewal* or

renovation, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as *e.g.* Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

§ 12. Murderer.

φονεύς, ἀνθρωποκτόνος, σικάριος.

Both in derivation and usage, *φονεύς* and *ἀνθρωποκτόνος* are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. *σικάριος*, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. *φονεύς* is a generic word and may denote a murderer of any kind, *σικάριος* being one of the specific varieties which it includes.

§ 13. Anti-Christ, false Christ.

ψευδόχριστος, ἀντίχριστος.

ψευδόχριστος means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to *ἀντίχριστος*. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

§ 14. Profligacy.

ἀσωτία, ἀσέλγεια.

The fundamental idea of *ἀσωτία* is "wastefulness and riotous excess; of *ἀσέλγεια*, lawless insolence and wanton caprice" (Trench). *ἀσωτία* means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In *ἀσέλγεια* also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

§ 15. *Covenant-breaker, implacable.*

ἀσύνθετος, ἄσπονδος.

These words are quite similar in their effects, but opposite in their conception. ἀσύνθετος, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. ἄσπονδος is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

§ 16. *Beautiful, graceful.*

ἀστέιος, ὠραῖος, καλός.

ἀστέιος is properly one living in a city, urban. It soon acquires the meaning *urbane, polite, elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. ὠραῖος, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. καλός is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

§ 17. *Wisdom, knowledge.*

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

σοφία is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. φρόνησις is a middle term, sometimes having a meaning nearly as high as σοφία, sometimes much lower. It means *prudence, intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. γνῶσις is *knowledge, cognition*, the understanding of facts or truths,

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or else *insight, discernment*. **ἐπίγνωσις** has an intensive meaning as compared with **γνώσις**, it is a fuller, clearer, more thorough knowledge. The verb **ἐπιγινώσκω** has the same intensive force as compared with **γινώσκω**.

§ 18. Religious.

θεοσεβής, εὐσεβής, εὐλαβής, θρησκός, δεισιδαίμων.

θεοσεβής, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. **εὐσεβής** is distinguished from **θεοσεβής** in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *aright*. **εὐλαβής**, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. **θρησκός** is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. **δεισιδαίμων**, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to **θεοσεβής**. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun **δεισιδαιμονία**, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

§ 19. Pure.

εὐκρινής, καθαρός, ἀμάντος.

εὐκρινής denotes chiefly that which is pure as being *sincere*, free from foreign admixture. **καθαρός** is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. **ἀμάντος** is *unspotted*, describing that which is far removed from every kind of contamination.

§ 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, συναγωγή is simply *an assembly*, a mass of people gathered together; ἐκκλησία is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. ἐκκλησία usually denotes a somewhat more select company than συναγωγή. A significant use of ἐκκλησία in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). συναγωγή had been, before N.T. times, appropriated to designate *a synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, ἐκκλησία is the word taken to designate *a Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. πανήγυρις, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

§ 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

ταπεινοφροσύνη is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. πραότης is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness and meekness* whatever may come to him from others or from God.

§ 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. πραότης is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad or

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good. ἐπιείκεια is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally a relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

§ 23. Desire, lust.

ἐπιθυμία, πάθος, ὁρμή, ὄρεξις.

ἐπιθυμία is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. πάθος has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. ὁρμή indicates *hostile* motion toward an object, either for seizing or repelling. ὄρεξις is a desire or appetite, especially seeking the object of gratification in order to make it one's own.

§ 24. Affliction.

θλίψις, στενοχωρία.

θλίψις according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. στενοχωρία meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from θλίψις, but it is ordinarily a stronger word.

§ 25. Bad, evil.

κακός, πονηρός, φαῦλος.

These words may be used with very little distinction of meaning, but often the difference is marked. κακός frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to ἀγαθός. πονηρός is a word at once stronger and more active, it means *mischievous-making*, delighting in injury, doing evil to others, dangerous, destructive. κακός describes the quality according to its nature, πονηρός, according to its effects. φαῦλος is the bad chiefly as the *worthless*, the good for nothing.

§ 26. Punishment.

τιμωρία, κόλασις.

τιμωρία in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher*. **κόλασις** in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

§ 27. To pollute.

μαίνω, μολύνω.

μαίνω meant originally *to stain*, as with color. **μολύνω** meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of **μαίνω** might be either good or bad. According to classical Greek, **μαίνω** has a religious meaning, *to profane*, while **μολύνω** is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that **μαίνω**, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

§ 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. **ποιέω** refers more to the object and end of an act, **πράσσω** rather to the means by which the object is attained. Hence, while **ποιέω** means *to accomplish*, **πράσσω** may mean nothing more than merely *to busy one's self about*. **ποιέω** often means to do a thing once for all, **πράσσω**, to do continually or repeatedly. From these distinctions it follows that **ποιέω**, being on the whole the higher word, is more often used of doing good, **πράσσω** more frequently of doing evil.

§ 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

σαρκικός means *fleshly*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see

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σάρξ. It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. **σάρκινος** properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to **σαρκικός**, but according to Trench not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make **σάρκινος** the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (**σαρκικός**). There is much confusion between the two in the N.T. manuscripts. **ψυχικός** has a meaning somewhat similar to **σαρκικός**. Both are used in contrast with **πνευματικός**. But **ψυχικός** has really a distinct meaning, describing the life which is controlled by the **ψυχή**. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

§ 30. Mercy, compassion.

ἔλεος, οἰκτιρμός.

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. **ἔλεος**, however, manifests itself chiefly in acts rather than words, while **οἰκτιρμός** is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for **ἔλεος**, *mercy*, from his judge; but hopeless suffering may be the object of **οἰκτιρμός**, *compassion*.

§ 31. To love.

ἀγαπάω, φιλέω.

ἀγαπάω, and not **φιλέω**, is the word used of God's love to men, **φιλανθρωπία** is, however, once used with this meaning, Tit. iii. 4. **ἀγαπάω** is also the word ordinarily used of men's love to God, but **φιλέω** is once so used, 1 Cor. xvi. 22. **ἀγαπάω** is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

§ 32. To will, to wish.

βούλομαι, θέλω.

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that βούλομαι "seems to designate the will which follows deliberation," θέλω, "the will which proceeds from inclination." Grimm, on the other hand, says that θέλω gives prominence to the emotive element, βούλομαι to the rational and volitive; θέλω signifies the choice, while βούλομαι marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, βούλομαι has the wider range of meaning, but θέλω is the stronger word, θέλω denotes the active resolution, the will urging on to action, see Ro. vii. 15, while βούλομαι is rather to have in thought, to intend, to be determined. βούλομαι sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

§ 33. Schism.

σχίσμα, αἵρεσις.

σχίσμα is *actual division, separation*. αἵρεσις is rather *the separating tendency*, so it is really more fundamental than σχίσμα.

§ 34. Mind, understanding.

νοῦς, διάνοια.

νοῦς is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). διάνοια meant originally *activity of thinking*, but has borrowed from νοῦς its common meaning of *faculty of thought*. It is more common than νοῦς, and has largely replaced it in its usual meanings.

§ 35. Law.

νόμος, θεσμός, ἐντολή, δόγμα.

νόμος is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. θεσμός is law considered with special reference to the authority on which it rests. ἐντολή is more specific, being used of a particular command. δόγμα is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.

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§ 36. Type, image.

τύπος, ἀντίτυπος.

τύπος has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, *e.g.*, Adam as a type of Christ, Ro. v. 14. ἀντί-τυπος, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word antitype suggests. By Cremer it is rather given the meaning *image*.

§ 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: "αἰτέω signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. ἐρωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc."

§ 38. World, age.

αἰών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate αἰών by *world*, thus obscuring the distinction between it and κόσμος. αἰών is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. κόσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αἰών, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of αἰών is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

§ 39. Rest.

ἀνάπαυσις, ἀνείσις.

Both words in a certain sense mean *rest*, but from different stand-points. ἀνάπαυσις is rest which comes by cessation from labor, which may

be simply temporary. *ἀνεσις* means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

§ 40. Wind.

πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.

πνεῦμα when used in its lower meaning to denote wind means simply *an ordinary wind*, a regularly blowing current of air of considerable force. *πνοή* is distinguished from it as being a gentler motion of the air. *ἄνεμος*, on the other hand, is more forcible than *πνεῦμα*, it is the strong, often the tempestuous, wind. *λαίλαψ* is the violent fitful wind which accompanies a heavy shower. *θύελλα* is more violent than any of the others, and often implies a conflict of opposing winds.

§ 41. Old.

παλαιός, ἀρχαῖος.

According to their derivation, *παλαιός* is that which has been in existence for a long time, *ἀρχαῖος* that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, *ἀρχαῖος* does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond *παλαιός*. *παλαιός* has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being *καινός*.

§ 42. Harsh, austere.

αὔστηρός, σκληρός.

αὔστηρός has not necessarily an unfavorable meaning. It is well represented by the word *austere*, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. *σκληρός* has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

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§ 43. Darkness.

σκότος, γνόφος, ζόφος, ἀχλὺς.

σκότος is a general word, meaning *darkness* in any sense. **γνόφος** usually refers to darkness that accompanies a storm. **ζόφος** meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. **ἀχλὺς** is specifically a misty darkness.

§ 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

λαός is a word which is usually limited in use to the chosen people, Israel. **ἔθνος** in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. **δῆμος** is a people, especially organized and convened together, and exercising their rights as citizens. **ὄχλος** is *a crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

§ 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

δοῦλος is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. **θεράπων** is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. **διάκονος** also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. **οἰκέτης** designates a slave, sometimes being practically equivalent to **δοῦλος**. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. **ὑπηρέτης** means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.

§ 46. To adulterate.

καπηλεύω, δολώω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that δολώω means simply to adulterate, while καπηλεύω conveys the idea of adulterating for the sake of making an unjust profit by the process.

§ 47. Animal.

ζῶον, θηρίον.

ζῶον is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. θηρίον is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in ζῶον. ζῶον emphasizes the qualities in which animals are akin to man, θηρίον, those in which they are inferior.

§ 48. Sea.

θάλασσα, πέλαγος.

θάλασσα is the more general word, indicating *the sea or ocean* as contrasted with the land or shore. It may be applied to small bodies of water. πέλαγος is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

§ 49. To grieve.

λυπέομαι, πειθέω, θρηνέω, κόπτομαι.

λυπέομαι is the most general word, meaning simply *to grieve*, outwardly or inwardly. πειθέω means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. θρηνέω is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. κόπτομαι is *to beat the breast in grief*, ordinarily for the dead.

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§ 50. Form, appearance.

ἰδέα, μορφή, σχῆμα.

ἰδέα denotes merely *outward appearance*. Both *μορφή* and *σχῆμα* express something more than that. They too denote outward form, but as including one's habits, activities and modes of action in general. In *μορφή* it is also implied that the outward form expresses the inner essence, an idea which is absent from *σχῆμα*. *μορφή* expresses the form as that which is intrinsic and essential, *σχῆμα* signifies the figure, shape, as that which is more outward and accidental. Both *σχῆμα* and *ἰδέα* therefore deal with externals, *σχῆμα* being more comprehensive than *ἰδέα*, while *μορφή* deals with externals as expressing that which is internal.

§ 51. Clothing.

ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.

ἱμάτιον is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, a *cloak*, which ordinarily was worn, but in working was laid aside. *χιτῶν* is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the *χιτῶν* was often called *γυμνός* (Jn. xxi. 7). *ἱμάτιον* and *χιτῶν* are often found associated as the upper and under garment respectively. *ἱματισμός* does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. *χλαμύς* is a *robe* or *cloak*, it is a technical expression for a garment of dignity or office. *στολή* is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. *ποδήρης* was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from *στολή*. It occurs only in Rev. i. 13.

§ 52. New.

νέος, καινός.

νέος is *the new* as contemplated under the aspect of time, that which has recently come into existence. *καινός* is *the new* under the aspect of quality, that which has not seen service. *καινός* therefore often means *new*

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

§ 53. Labor.

μόχθος, πόνος, κόπος.

μόχθος is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

§ 54. Drunkenness, drinking.

μέθη, πότος, οἰνοφλυγία, κῶμος, κραιπάλη.

μέθη is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οἰνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot* and *revelry*, usually as arising from drunkenness. *κραিপάλη* denotes *the sickness and discomfort* resulting from drunkenness.

§ 55. War, battle.

πόλεμος, μάχη.

πόλεμος ordinarily means *war*, i.e., the whole course of hostilities; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife* or *contention*, which is very seldom found in *πόλεμος*.

§ 56. Basket.

σπυρίς, κόφινος.

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have

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been chiefly one of size, as some have thought, but of use. σπυρίς is usually a basket for food, a *lunch-basket*, a *hamper*, while κόφινος is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see e.g. Mar. viii. 19, 20.

§ 57. It is necessary.

δεῖ, ὀφείλει.

δεῖ, the third person of δέω, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. δεῖ indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. ὀφείλει indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

§ 58. Tax.

φόρος, τέλος, κῆνσος, δίδραχμον.

φόρος indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. τέλος is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. κῆνσος, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. δίδραχμον was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

§ 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the τέλοι, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word τελώνης is used to describe one of the *portitores*, it is the lowest of these

three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

§ 60. Child.

τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

§ 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes a *race*, *nation*, but usually a *tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.

Abbreviations for Pages 35–39

acc.	accusative
BU.	Alexander Buttman's <i>Grammar of New Testament Greek</i>
Gr.	S. G. Green's <i>Handbook to the Grammar of the Greek New Testament</i>
i.e.	that is
S.	Septuagint
W.H.	Westcott and Hort's <i>The New Testament in the Original Greek</i>
Wi.	G. B. Winer's <i>Grammar of the Idiom of the New Testament</i>
*	indicates that all the passages in which a word occurs in the New Testament have been given

ἀγαθωσύνη, ης, ἡ, *goodness*, 2 Th. i. 11. (S.) *Syn.*: ἀγαθωσύνη emphasizes the *zeal for goodness*; χρηστότης, *kindness, benightedness*.

ἀγαπάω, ὦ, ἥσω, *to love*, Lu. vii. 47; *to wish well to*, Mat. v. 43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 2 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem; φιλέω, the love of the feelings, warm instinctive affection.

ἀ-γράμματος, ον, *unlearned*, i.e., in Rabbinical lore, Ac. iv. 13.* *Syn.*: ἀγράμματος means *illiterate*, without knowledge gained by study; ἰδιώτης, not a specialist, or without knowledge gained by mingling in public life.

αἰτέω, ὦ, ἥσω, *to ask, pray, require*, Ja. i. 6; usually with two accs., or acc. of thing and ἀπό or παρά (gen.) of person; mid., *to ask for one's self*, 1st, Jn. xvi. 26. *Syn.*: αἰτέω is to ask a favor, as a suppliant; ἐρωτάω, to ask a question, or as an equal; πυυνθάνομαι, to ask for information.

αἰών, ὦνος, ὁ (ἀεί), originally *an indefinitely long period of time, an age*; hence, (1) *an unbroken age, eternity*, past, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *eis τὸν αἰῶνα*, *for ever*, with negative adv. *never*; *eis τοὺς αἰῶνας*, a stronger expression, *forevermore*; *eis τοὺς αἰῶνας τῶν αἰώνων*, stronger still (see Gr. § 327, ii, Wi. § 36, 2), *for ever and ever*. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) in plur., *the*

worlds, the universe, Heb. i. 2, xi. 3; (3) *the present age* (ὁ αἰὼν οὗτος, ὁ ἐνεστὼς αἰὼν, ὁ νῦν αἰὼν), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, *the coming age* (ὁ αἰὼν ἐκεῖνος, αἰὼν μέλλων, ὁ αἰὼν ὁ ἐρχόμενος, οἱ αἰῶνες οἱ ἐπερχόμενοι), Lu. xx. 35, xviii. 30; Ep. ii. 7; Mat. xii. 32. *Syn.*: αἰὼν is the world under the aspect of *time*; κόσμος, under that of *space*.

ἀλείφω, ψω, *to anoint, festally*, or in homage, also medicinally, or in embalming the dead, Mar. xvi. 1, Lu. vii. 46. *Syn.*: χρίω has always a religious and symbolical force, which is absent in ἀλείφω.

ἀληθής, ἐς (ἀ, λαθ- in λανθάνω), *unconcealed, true*, Ac. xii. 9; Jn. iv. 18; *truthful*, Mat. xxii. 16; Mar. xii. 14. *Syn.*: ἀληθής means *true morally*, faithful; ἀληθινός, *genuine*, in contrast either with the *false* or the *imperfect*.

ἄλλος, η, ο, *other, another*, Mar. vi. 15; ὁ ἄλλος, *the other*, Mat. v. 39; οἱ ἄλλοι, *the others, the rest*. *Syn.*: ἄλλος indicates that which is simply *numerically distinct*; ἕτερος, that which is *generically distinct, different*.

ἀμφί-βληστρον, ον, τό, *a fishing net*, Mat. iv. 18; Mar. i. 16 (not W. H.).* *Syn.*: σαγήνη is the *drag-net*, much larger than ἀμφίβληστρον, the *casting net*; δίκτυον is general, a net of any kind.

ἀνάθεμα, ατος, τό, *a person or thing accursed*, Gal. i. 8; 1 Cor. xvi. 22; *an execration*

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or *curse*, Ac. xxiii. 14. *Syn.*: ἀνάθημα is a thing devoted in honor of God, consecrated; ἀνάθεμα, simply a later form of ἀνάθημα, has come to mean a thing devoted to destruction.

ἀνοχή, ἥς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.* *Syn.*: ὑπομονή is patience under trials, referring to things; μακροθυμία, patience under provocation, referring to persons; ἀνοχή is a forbearance temporary in its nature.

ἄπτω, ψω, *to kindle*, as light or fire, Lu. viii. 16, xi. 33; mid., *to touch*, Mat. viii. 3; 1 Cor. vii. 1. *Syn.*: ἄπτομαι is to touch or handle; θιγγάνω, a lighter touch; ψηλαφάω, to feel or feel after.

ἄρτιος, ου, adj., *perfect, complete*, wanting in nothing, 2 Tim. iii. 17.* *Syn.*: ἄρτιος means fully adapted for its purpose; ὀλόκληρος, entire, having lost nothing; τέλειος, fully developed, complete.

ἄφ-εσις, εως, ἡ (ἀφίημι), *deliverance*; lit., only Lu. iv. 18; elsewhere always of *deliverance* from sin, remission, forgiveness, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. *Syn.*: πάρεσις is a simple suspension of punishment for sin, in contrast with ἀφεσις, complete forgiveness.

βίος, ου, ὁ, (1) *life*, as Lu. viii. 14; (2) *means of life, livelihood*, as Lu. viii. 43; (3) *goods or property*, as Lu. xv. 12; 1 Jn. iii. 17. *Syn.*: ζωή is life in its principle, and used for spiritual and immortal life; βίος is life in its manifestations, denoting the manner of life.

βόσκω, ἤσω, *to feed*, as Mat. viii. 33; Jn. xxi. 15, 17; mid., *to feed, graze*, as Mar. v. 11. *Syn.*: ποιμαίνω is the broader word, to act as shepherd, literally or spiritually; βόσκω, simply to feed the flock.

βωμός, ου, ὁ, *an altar*, Ac. xvii. 23.* *Syn.*: θωμός is a heathen altar; θυσιαστήριον, the altar of the true God.

δειλία, ας, ἡ, *timidity, cowardice*, 2 Tim. i. 7.* *Syn.*: δειλία is always used in a bad sense; εὐλάβεια, regularly in a good sense, *pious fear*; φόβος is general, denoting either bad or good.

δεσπότης, ου, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. *Syn.*: δεσπότης indicates more absolute and unlimited authority than κύριος.

δημι-ουργός, ου, ὁ ("a public worker"), *an artisan, a builder*, Heb. xi. 10.* *Syn.*: δημι-ουργός emphasizes more the idea of *power*; τεχνίτης, that of *wisdom*.

διά-δημα, ατος, τό (δέω), *a diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.* *Syn.*: διάδημα always indicates the fillet, the symbol of royalty; στέφανος is the festal garland of victory.

δοκέω, ᾧ, δόξω, (1) *to think*, acc. and inf., Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *δοκεῖ*, impers., *it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac.

xv. 22. *Syn.*: φαίνομαι means to appear on the outside; δοκέω, to appear to an individual to be true.

δοκιμάζω, σω, to try, scrutinize, prove, as 2 Cor. viii. 22; Lu. xii. 56; to judge fit, approve, as 1 Cor. xvi. 3. *Syn.*: δοκιμάζω means to test anything with the expectation of finding it good; πειράζω, either with no expectation, or of finding it bad.

δύναμις, εως, ή, (1) power, might, absolutely or as an attribute, Lu. i. 17; Ac. iii. 12; (2) power over, expressed by εις or επί (acc.), ability to do; (3) exercise of power, mighty work, miracle, as Mat. xi. 20; (4) forces, as of an army, spoken of the heavenly hosts, as Mat. xxiv. 29; (5) force, as of a word, i.e., significance, 1 Cor. xiv. 11. *Syn.*: τέρας indicates a miracle as a wonderful portent or prodigy; σημεῖον, as a sign, authenticating the divine mission of the doer; δύναμις, as an exhibition of divine power.

Ἑβραῖος (W. H. 'E-), αλα, αἰων (from Heb.), also subst., ό, ή, a Hebrew; designating (1) any Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from οἱ Ἑλληνισταί, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)* *Syn.*: Ἑβραῖος denotes a Jew who spoke Aramaic or Hebrew, in distinction from Ἑλληνιστής, a Greek-speaking Jew; Ἰουδαῖος, a Jew in distinction from other nations; Ἰσραη-

λίτης, one of the chosen people.

ἄλκω, σω, to drag, Ac. xvi. 19; to draw, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.* *Syn.*: σύρω always means to drag by force; ἄλκω only sometimes involves force, often not.

θειότης, τητος, ή, deity, divine nature, Ro. i. 20.* *Syn.*: θειότης is deity, abstractly; θεότης, personally.

θυμός, ου, ό, passion, great anger, wrath, Lu. iv. 28; Rev. xiv. 19. *Syn.*: θυμός is impulsive, turbulent anger; οργή is anger as a settled habit, both may be right or wrong; παροργισμός is the bitterness of anger, always wrong.

ιερόν, ου, τό (prop. neut. of ιερός), a temple, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. *Syn.*: ιερόν is the whole sacred enclosure; ναός, the shrine itself, the holy place and the holy of holies.

καιρός, ου, ό, a fixed time, season, opportunity, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. *Syn.*: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, crisis, opportunity.

κενός, ἡ, ὁ, *empty, vain*, Ep. v. 6; Col. ii. 8; *empty-handed*, Lu. i. 53; Ja. ii. 20; *fruitless, ineffectual*, 1 Cor. xv. 10, 58. *Syn.*: *κενός*, *empty*, refers to the contents; *μάταιος*, *aimless, purposeless*, to the result.

κλέπτης, ου, ὁ, *a thief*, as Mat. vi. 19; met., of false teachers, Jn. x. 8. *Syn.*: *κλέπτης*, a thief, who steals *secretly*; *λῃστής*, a robber, who plunders *openly, by violence*.

λαλέω, ὦ, ἡσω, (1) *to utter a sound, to speak*, absolutely, Rev. x. 4; Heb. xii. 24; Ja. ii. 12; (2) *to speak, to talk*, with acc. of thing spoken, also with modal dat. and dat. of person addressed. Hence, according to the nature of the case, met., *to declare*, by other methods than *vivā voce*, as Ro. vii. 1; *to preach, to publish, to announce*. *Syn.*: *λέγω* has reference to the *thought* uttered; *λαλέω* simply to the *fact* of utterance.

λαμπάς, ἄδος, ἡ, prop. *a torch*, Rev. iv. 5, viii. 10; also *a lamp*, Jn. xviii. 3. *Syn.*: *φῶς* is light in general; *φάγος*, radiance; *φωστήρ*, a heavenly body, luminary; *λαμπάς*, a torch; *λύχνος*, a lamp.

λατρεύω, σω, (1) *to worship, to serve*, Ac. vii. 7; (2) *to officiate as a priest*, Heb. xiii. 10. *Syn.*: *λατρεύω* is to worship God, as any one may do; *λειτουργέω*, to serve him in a special office or ministry.

λούω, σω, *to bathe, to wash*, Ac. ix. 37, xvi. 33; *to cleanse, to purify*, Rev. i. 5 (W. H. λῶ). *Syn.*: *πλύνω* is to wash *inanimate things*; *λούω*, to bathe *the whole body*; *νίπτω*, to wash *a part* of the body.

μετα-μέλομαι, μελήσομαι, 1st aor. μετεμελήθην, dep., pass., *to change one's mind*, Mat. xxi. 30, 32; Heb. vii. 21; *to repent, to feel sorrow for, regret*, Mat. xxvii. 3; 2 Cor. vii. 8. *Syn.*: *μετανοέω* is the nobler word, the regular expression for thorough repentance; *μεταμέλομαι* is more loosely used, generally expressing sorrow, regret or remorse.

πένης, ητος, ὁ, *poor*, 2 Cor. ix. 9.* *Syn.*: *πτωχός* implies utter destitution, usually beggary; *πένης*, simply poverty, scanty livelihood.

πλεονεξία, ας, ἡ, *covetousness, avarice*, Lu. xii. 15; 2 Pet. ii. 3. *Syn.*: *πλεονεξία* is more active, seeking to grasp the things it has not; *φιλαργυρία*, more passive, seeking to retain and multiply what it has.

σπαταλάω, ὦ, ἡσω, *to live extravagantly or luxuriously*, 1 Tim. v. 6; Ja. v. 5.* *Syn.*: The fundamental thought of *στρηνιάω* is of insolence and voluptuousness which spring from abundance; of *τροφάω*, *effeminate self-indulgence*; of *σπαταλάω*, is effeminacy and wasteful extravagance.

ὕμνος, ου, ό, *a hymn, a sacred song*, Ep. v. 19; Col. iii. 16. **Syn.**: ψαλμός is used of the Psalms of the O. T.; ὕμνος designates a song of *praise to God*; ᾠδή is a general expression for a song.

φέρω, ὀσσω, ἤνεγκα, ἠνέχθην (see Gr. § 103, Wi. § 15, Bu. 68), *to bear*, as (1) *to carry*, as a burden, Lu. xxiii. 26; (2) *to produce fruit*, Jn. xii. 24; (3) *to bring*, Ac. v. 16; (4) *to endure, to bear with*, Ro. ix. 22; (5) *to bring forward*, as charges, Jn. xviii. 29; (6) *to uphold*, Heb. i. 3; (7) *pass.*, as nautical term, *to be borne along*, Ac. xxvii. 15, 17, (8) *mid.*, *to rush* (bear itself on), Ac. ii. 2; *to go on or advance*, in learning, Heb. vi. 1. **Syn.**: φορέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.

PART 2
Index to Synonym Distinctions

*This index includes only the synonyms discussed by Berry. The letter **a** represents the left-hand column in the lexical material and the letter **b**, the right-hand column.*

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ἀγνός	11	ἔλεγχος	249
ἅγιος	9	ἐλέγχω	249
ἱερός	372	ἐπιτιμᾶω	303
δοσιος	585	αἵτημα	26
σεμνός	746	δέησις	171
ἀγνωσία	12	ἐντευξις	268
ἀγνοία	11	εὐχαριστία	328
ἀγράμματος	13	εὐχή	329
ἰδιώτης	370		
		* sec τάρταρόω	805

SYNONYM GROUPINGS

ἱκετηρία	375	ἀμάραντος	42
προσευχή	713	ἀμαράντινος	42
αἰών	27	ἄφθαρτος	125
κόσμος	445	ἀμάρτημα	42
αἰώνιος	28	ἀγνόημα	11
ἀϊδιος	22	ἀμαρτία	43
ἄκακος	29	ἀνομία	71
ἄδολος	18	ἀσέβεια	114
ἀκέραιος	30	ἥττημα	349
ἄπλοῦς	86	παράβασις	611
ἀκέραιος	30	παρακοή	618
ἄδολος	18	παρανομία	621
ἄκακος	29	παράπτωμα	621
ἄπλοῦς	86	ἀμαρτία	43
ἀλαζών	34	ἀγνόημα	11
ὑβριστής	832	ἀμάρτημα	42
ὑπερήφανος	841	ἀνομία	43
ἀλείφω	35	ἀσέβεια	71
χρίω	887	ἥττημα	114
ἀληθής	36	παράβασις	349
ἀληθινός	37	παρακοή	611
ἀληθινός	37	παρανομία	618
ἀληθής	36	παράπτωμα	621
ἀλληγορούμενον*		ἀμεμπτος	45
ἀντίτυπος	76	ἄμωμος	47
τύπος	829	ἀνέγκλητος	64
ὑπογραμμός	843	ἀνεπίλημπτος	65
ὑπόδειγμα	844	ἀμετακίνητος	45
ὑποτύπωσις	848	ἐδραῖος	217
ἄλλος	39	τεθεμελιωμένος*	
ἕτερος	315	ἀμίαντος	46
ἄλυσις	41	εἰλικρινής	240
πέδη	638	καθαρός	388
ἀμαράντινος	42	ἄμνος	46
ἀμάραντος	42	ἄρνιον	108
ἄφθαρτος	125	ἀμφίβληστρον	47
		δίκτυον	198
		σαγήνη	739

* see ἀλληγορέω 39

* see θεμελιόω 356

SYNONYM GROUPINGS

ἄμωμος	47	ἀνθρωποκτόνος	68
ἄμεμπτος	45	σικάριος	750
ἀνέγκλητος	64	θονεύς	864
ἀνεπίληπτος	65		
		ἄνοια	70
ἀναβοᾶω	51	ἀφροσύνη	127
βοᾶω	144	μωρία	531
κράζω	447		
κραυγάζω	449	ἀνομία	71
		ἀγνόημα	11
ἀνάθεμα	54	ἀμάρτημα	42
ἀνάθημα	54	ἁμαρτία	43
		ἀσέβεια	114
ἀνάθημα	54	ἡττημα	349
ἀνάθεμα	54	παράβασις	611
		παρακοή	618
ἀνακαίνωσις	55	παρανομία	621
παλιγγενεσία	606	παράπτωμα	621
ἀνάμνησις	58	ἀνοχή	72
ὑπόμνησις	846	μακροθυμία	488
		ὑπομονή	846
ἀνάπαυσις	58	ἀντί	73
ἀνεσις	65	ὑπέρ	838
κατάπαυσις	415		
		ἀντίδικος	74
ἀνέγκλητος	64	ἐχθρός	331
ἄμεμπτος	45	ὑπεναντίος	838
ἄμωμος	47		
ἀνεπίληπτος	65	ἀντίτυπος	76
		ἀλληγορούμενον *	829
ἀνεμος	64	τύπος	843
θύελλα	365	ὑπογραμμός	844
λαῖλαψ	462	ὑπόδειγμα	848
πνεῦμα	674	ὑποτύπωσις	
πνοή	680		
		ἀντίχριστος	76
ἀνεπίλημπτος	65	ψευδόχριστος	892
ἄμεμπτος	64		
ἄμωμος	45	ἀπατάω	81
ἀνέγκλητος	47	παραλογίζομαι	620
		πλανᾶω	665
ἀνεσις	65		
ἀνάπαυσις	58	ἀπειθής	82
κατάπαυσις	415	ἄπιστος	85
ἀνευ	65	ἄπιστος	85
χωρίς	890	ἀπειθής	82

* see ἀλληγορέω 39

SYNONYM GROUPINGS

ἀπλοῦς	86	ἀρχιτελάνης	113
ἄδολος	18	τελώνης	812
ἄκακος	29		
ἀκέραιος	30	ἀσέβεια	114
ἀποθήκη	91	ἀγνόημα	11
γάζα	149	ἀμάρτημα	42
θησαυρός	361	ἁμαρτία	43
ταμιεῖον	803	ἄνομία	71
		ἥτημα	349
ἀποκάλυψις	92	παράβασις	611
ἐπιφάνεια	304	παρακώ	618
φανέρωσις	853	παρανομία	621
		παράπτωμα	621
ἀποκαρδοκία	92		
ἐλπίς	252	ἀσέλγεια	114
		ἄσωτία	119
ἀπολύτρωσις	96		
ἱλασμός	375	ἀσθενής	115
καταλλαγή	414	ἄρρωστος	109
ἀποστέλλω	98	ἀσθένεια	115
πέμπω	641	μαλακία	488
		μάστιξ	495
ἄπτω	102	νόσος	543
θιγγάνω	361		
ψηλαφάω	892	ἀσπονδος	117
		ἀσύνθετος	118
ἀπώλεια	103		
ὄλεθρος	563	ἀστεῖος	117
		ἀγαθός	2
ἀργός	104	καλός	400
βραδύς	147	ῥαῖος	896
νωθρός	547		
ἀρνίον	108	ἀσύνθετος	118
ἀμνός	46	ἀσπονδος	117
ἄρρωστος	109	ἄσωτία	119
ἀσθενής	115	ἀσέλγεια	114
ἄρτι	110	αὐθάδης	120
νῦν	545	φίλαυτος	859
ἄρτιος	110	αὐστηρός	122
ὀλόκληρος	564	σκληρός	756
τέλειος	809		
ἀρχαῖος	111	ἄφεςις	125
παλαιός	605	πάρεσις	626

SYNONYM GROUPINGS

ἀφθαρτος	125	βλασφημέω	142
ἀμαράντινος	42	κακολογέω	397
ἀμάραντος	42	λοιδορέω	479
		μέμφομαι	502
ἀφροσύνη	127	ὄνειδίζω	570
ἀνοια	70		
μωρία	531	βλέπω	143
		θεάομαι	353
ἀχλὺς	128	θεωρέω	360
γνόφος	163	ὀπτάνομαι	576
ζόφος	339	ὀρώω	577
σκότος	757		
		βοάω	144
ἀχρεῖος	128	ἀναβοάω	51
ἀχρηστος	128	κράζω	447
		κραυγάζω	449
ἀχρηστος	128		
ἀχρεῖος	128	βοηθέω	144
		συλλαμβάνω	776
Β			
βάπτισμα	132	βόρβορος	145
βαπτισμός	132	πηλός	656
βαπτισμός	132	βόσκω	145
βάπτισμα	132	ποιμαίνω	683
βάρος	133	βούλομαι	146
ὄγκος	553	θέλω	354
φορτίον	865		
		βουνός	146
βεβαιόω	138	ὄρος	582
ρίζομαι*			
		βραδύς	147
μέβηλος	138	ἀργός	104
κοινός	438	νωθρός	547
βία	140	βρέφος	147
δύναμις	207	παιδάριον	603
ἐνέργεια	265	παιδίον	604
ἐξουσία	277	παιδείσκη	604
ἰσχύς	383	παῖς	604
κράτος	449	τέκνον	808
		υἱός	833
βίος	141		
ζωή	340	βωμός	148
		θυσιαστήριον	366

* see ριζόω 736

SYNONYM GROUPINGS

Γ	149	δαίμων	169
γάζα	91	δαιμόνιον	169
ἀποθήκη	361	διάβολος	182
θησαυρός	803	κατήγωρ	423
γέεννα	153	δέησις	171
ῥῆς	16	αἵτημα	26
τάρταρος*		έντευξις	268
φυλακή	867	εύχαριστία	328
γέρων	157	εύχή	329
πρεσβύτης	700	ἱκετηρία	375
		προσενχή	713
γινώσκω	160	δεῖ	172
γνωρίζω	163	ὄφειλή	598
ἐπιγινώσκω	291	δειλία	173
ἐπίσταμαι	300	εὐλάβεια	321
οἶδα	555	φόβος	863
γλῶσσα	162	δελσιδαίμων	173
διάλεκτος	185	εὐλαβής	322
γνώρος	163	εὐσεβής	326
ἀχλύς	128	θεοσεβής	358
ζόφος	339	θησκός	363
σκότος	757	δεσποτήριον	176
γνωρίζω	163	φυλακή	867
γινώσκω	160		
ἐπιγινώσκω	291	δεσπότης	176
ἐπίσταμαι	300	κύριος	458
οἶδα	555		
γνώσις	163	δημισουργός	178
ἐπίγνωσις	291	τεχνίτης	814
σοφία	759		
φρόνησις	866	δῆμος	179
γραμματεὺς	165	ἔθνος	218
νομικός	541	λαός	466
νομοδιδάσκαλος	541	ὄχλος	600
Δ		διάβολος	182
δαιμόνιον	169	δαιμόνιον	169
δαίμων	169	δαίμων	169
διάβολος	182	κατήγωρ	423
κατήγωρ	423	διάδημα	182
		στέφανος	767

* see ταρταρόω 805

SYNONYM GROUPINGS

ἐδραῖος	217	ἐλπίς	252
ἀμετακίνητος	45	ἀποκαταδοκία	92
τεθεμελιωμένος *			
ἔθνος	218	ἐνδοξος	263
δῆμος	179	δύναμις	207
λαός	466	θαυμάσιος	352
ὄχλος	600	μεγαλεῖος	496
εἰκὼν	222	παράδοξος	615
ὁμοίωμα	567	σημεῖον	747
		τέρας	812
εἰλικρινής	222	ἐνέργεια	265
ἀμίαντος	46	βία	140
καθαρός	388	δύναμις	207
ἐκκλησία	240	ἐξουσία	277
πανήγυρις	607	ἰσχύς	383
συναγωγή	782	κράτος	449
ἐκστασίς	245	ἐνθύμησις	266
θάμβος	350	διαλογισμός	186
πτώσεις	727	ἐννοια	267
ἐλαιον	248	ἐννοια	267
μύρον	529	διαλογισμός	186
		ἐνθύμησις	266
ἐλεγχος	249	ἐνταλμα	268
αἰτία	26	διδασκαλία	191
ἐλέγχω	249		
ἐπιτιμῶ	303	ἐντευξις	268
ἐλέγχω	249	αἵτημα	26
αἰτία	26	δέησις	171
ἐλεγχος	249	εὐχαριστία	328
ἐπιτιμῶ	303	εὐχή	329
ἐλεος	250	ἱκετηρία	375
οἰκτιρμός	561	προσευχή	713
χάρις	877	ἐντολή	269
ἐλκω	251	δόγμα	201
σύρω	794	νόμος	542
		παραγγελία	613
Ἑλληνιστής	252	ἐντροπή	269
Ἑβραῖος	213	αἰδώς	22
Ἰουδαῖος	379	αἰσχύνη	25
Ἰσραηλῆτης	381	σωφροσύνη	802

* see θεμελιῶ 356

SYNONYM GROUPINGS

ἐξουσία	277	ἐριθεία	309
βία	140	ἔρις	309
δύναμις	207	ἔρις	309
ἐνέργεια	265	ἐριθεία	309
ἰσχύς	383		
κράτος	449	ἐρχομαι	310
ἔπαινος	281	ἦκω	344
δόξα	203		
τιμή	817	ἐρωτάω	311
ἐπιγινώσκω	291	αἰτέω	25
γινώσκω	160	πυνθάνομαι	729
γνωρίζω	163	ἐσθίω	312
ἐπίσταμαι	300	τρώγω	829
οἶδα	555	φάγομαι *	
ἐπίγνωσις	291	ἕτερος	315
γνώσις	163	ἄλλος	39
σοφία	759	εὐλάβεια	321
φρόνησις	866	δειλία	173
ἐπιείκεια	292	φόβος	863
πραότης *		εὐλαβής	322
ἐπιθυμία	293	δεισιδαίμων	173
ὄρεξις	580	εὐσεβής	326
ὁρμή	581	θεοσεβής	359
πάθος	602	θρήσκος	363
ἐπίσταμαι	300	εὐλογέω	322
γινώσκω	160	εὐχαριστέω	328
οἶδα	555	εὐμετάδοτος	323
ἐπιτιμᾶω	303	κοινωνικός	439
αἵτία	26	εὐσεβής	326
ἐλεγχος	249	δεισιδαίμων	173
ἐλέγχω	249	εὐλαβής	322
ἐπίτροπος	303	θεοσεβής	358
οἰκονόμος	560	θρήσκος	363
ἐπιφάνεια	304	εὐτραπεία	327
ἀποκάλυψις	92	αἰσχρολογία	25
φανέρωσις	853	μωρολογία	531

* see πραΰτης 669

* see ἐσθίω 312

SYNONYM GROUPINGS

εύφροσύνη	328
ἀγαλλίασις	3
χαρά	875
εὐχαριστέω	328
εὐλογέω	322
εὐχαριστία	328
αἷτημα	26
δέησις	171
ἐντευξις	268
εὐχή	329
ἱκετηρία	375
προσευχή	713
ευχή	329
αἷτημα	26
δέησις	171
ἐντευξις	268
εὐχαριστία	328
ἱκετηρία	375
προσευχή	713
ἐχθρός	331
ἀντίδικος	74
ὑπεναντίος	838

Ζ

ζῆλος	337
φθόνος	857
ζόφος	339
γνόφος	163
ἀχλύς	128
σκοτός	757
ζωή	340
βίος	141
ζῶον	341
θηρίον	361

Θ

θάλασσα	350
πέλαγος	641
θάμβος	350
ἐκστασις	245
πτώσις	727
θαυμάσιος	352
δύναμις	207
ἐνδοξος	263
μεγαλεῖος	496
παράδοξος	615
σημεῖον	747
τέρας	812

SYNONYM GROUPINGS

θεάομαι	353	θιγγάνω	361
βλέπω	143	ἄπτω	102
θεωρέω	360	ψηλαφάω	892
ὀπτάνομαι	576	θλιψίς	362
ὁράω	577	στενοχωρία	766
θειότης	354	θνητός	362
θεότης	358	νεκρός	534
θέλω	354	θρηνέω	363
βούλομαι	146	κόπτομαι*	
θεμελιόω	356	λυπέομαι†	
στηρίζω	768	πενθέω	642
θεοσεβής	358	θρησκός	363
δεισιδαίμων	173	δεισιδαίμων	173
εύλαβής	322	εύλαβής	322
εὐσεβής	326	εὐσεβής	326
θρησκός	363	θεοσεβής	359
θεότης	358	θρίξ	363
θειότης	354	κόμη	442
θεραπεύω	359	θύελλα	365
ἰάομαι	368	ἄνεμος	64
θεράπων	359	λαῖλαψ	462
διάκονος	184	πνεῦμα	674
δοῦλος	205	πνοή	680
οἰκέτης	557	θυμός	365
ὕπηρέτης	842	ὀργή	578
θεωρέω	360	παροργισμός	629
βλέπω	143	θύρα	365
θεάομαι	353	πύλη	729
ὀπτάνομαι	576	θυσία	366
ὁράω	577	δῶρον	210
θηρίον	316	προσφορά	720
ζῷον	341	θυσιαστήριον	366
θησαυρός	361	βωμός	148
ἀποθήκη	91		
γάζα	149		
ταμιεῖον	803		

* see κόπτω 444

† see λυπέω 481

SYNONYM GROUPINGS

I		χιτών	882
		χλαμύς	882
ιάομαι	368		
θεραπεύω	359	Ἰουδαῖος	379
		Ἑβραῖος	213
ιδέα	369	Ἑλληνιστῆς	252
μορφή	528	Ἰσραηλῆτης	381
σχῆμα	797		
		Ἰσραηλῆτης	381
ιδιώτης	370	Ἰουδαῖος	379
ἀγράμματος	13	Ἑβραῖος	213
		Ἑλληνιστῆς	252
ιερὸν	372		
ναός	533	ἰσχύς	383
		βίαια	140
ιεροπρεπής	372	δύναμις	207
κόσμιος	445	ἐνέργεια	265
σεμνός	746	ἐξουσία	277
		κράτος	449
ιερὸς	372		
ἄγιος	9		
ἀγνός	11		
δοσιος	585		
σεμνός	746		
		K	
ἱκετηρία	375	καθαρός	388
αἵτημα	26	ἀμίαντος	46
δέσεις	171	εἰλικρινής	222
ἐντευξις	268		
εὐχαριστία	328	καινός	394
εὐχή	329	νέος	535
προσευχή	713		
		καιρὸς	394
ἱλασμός	375	χρόνος	887
ἀπολύτρωσις	96		
καταλλαγή	414	κακία	397
		κακοθήθεια	397
ἱμάτιον	376		
ἱματισμός	376	κακοθήθεια	397
ποδήρης	680	κακία	397
στολή	769		
χιτών	882	κακός	397
χλαμύς	882	πονηρός	690
		φαῦλος	854
ἱματισμός	376		
ἱμάτιον	376	κακολογέω	397
ποδήρης	680	βλασφημέω	142
στολή	769		

SYNONYM GROUPINGS

λοιδορέω	479	κλέπτης	434
μέμφομαι	502	ληστής	473
ὄνειδίζω	570		
καλέω	398	κλίνη	436
ὀνομάζω	573	κράββατος	447
καπηλεύω	403	κλυδωνίζομαι	436
δολῶ	203	περιφέρω	653
		ταράσσω	805
καταγινώσκω	409	τυρβάζω	830
κατακρίνω	412		
κατακρίνω	412	κοινός	438
καταγινώσκω	409	βέβηλος	138
κατάλαλος	412	κοινωνικός	439
ψιθυριστής	893	εὐμετάδοτος	323
καταλλαγή	414	κοινωνός	439
ἀπολύτρωσις	96	μέτοχος	514
ἱλασμός	375		
		κόλασις	440
κατάπαυσις	415	τιμωρία	818
ἀνάπαυσις	58		
ἀνεσις	65	κόμη	442
		θρίξ	363
καταρτίζω	417		
πληρῶ	670	κοπιᾶω	443
τελειῶ	809	ἀγωνίζομαι	15
κατήγωρ	423	κόπος	443
δαιμόνιον	169	μόχθος	528
δαίμων	169	πόνος	691
δίαβολος	182		
		κόπτομαι*	
κειρία	427	θρηνέω	363
ὀθόνη	555	λυπέομαι†	
		πενθέω	642
κενός	427	κόσμιος	445
μάταιος	495	ἱεροπρεπής	372
		σεμνός	746
κῆνος	430		
δίδραχμον	192	κόσμος	445
τέλος	811	αἰών	27
φόρος	865		
κῆπος	430		
παράδεισος	614		

* see κόπτω 444

† see λυπέω 481

SYNONYM GROUPINGS

κόφινος	447	Δ	
σπυρίς	764		
κράββατος	447	λαῖλαψ	462
κλίνη	436	ἄνεμος	64
		θύελλα	365
κράζω	447	πνεῦμα	674
βοάω	144	πνοή	680
ἀναβοάω	51		
κραυγάζω	449	λαλέω	463
		λέγω	468
κραιπάλη	448	λαλιά	464
κῶμος	461	λόγος	477
μέθη	498	μῦθος	529
οἶνοφλυγία	562	ῥῆμα	735
πότος	696	φωνή	870
κράτος	449		
βία	140	λαμπάς	
δύναμις	207	λύχνος	465
ἐνέργεια	265	φέγγος	483
ἐξουσία	277	φῶς	854
ίσχυς	383	φωστήρ	871
			872
κραυγάζω	449	λαός	466
ἀναβοάω	51	δῆμος	179
βοάω	144	ἔθνος	218
κράζω	447	ὄχλος	600
κρέας	449	λατρεύω	467
σάρξ	743	λειτουργέω	470
κτῆμα	455		
ὑπαρξεις	837	λέγω	468
		λαλέω	463
κυβεία	456		
μεθοδεία	499	λειτουργέω	470
πανουργία	608	λατρεύω	467
κύριος	458	ληστής	473
δεσπότης	176	κλέπτης	434
κῶμος	461	λόγος	477
κραιπάλη	448	λαλία	464
μέθη	498	μῦθος	529
οἶνοφλυγία	562	ῥῆμα	735
πότος	696	φωνή	870

SYNONYM GROUPINGS

λοιδορέω	479	μάστιξ	495
βλασφημέω	142	ἀσθένεια	115
κακολογέω	397	μαλακία	488
μέμφομαι	502	νόσος	543
ὄνειδίζω	570		
λούω	480	μάταιος	495
νίπτω	540	κενός	427
πλύνω	674	μάχαιρα	496
λυπέομαι *		ῥομφαία	737
θρηνέω	363	μάχη	496
κόπτομαι †		πόλεμος	685
πενθέω	642		
λύπη	482	μεγαλεῖος	496
δύνη	555	δύναμις	207
ὠδίν	895	ἐνδοξος	263
λυτρωτής	483	θαυμάσιος	352
σωτήρ	800	παράδοξος	615
λύχνος	483	σημεῖον	747
λαμπάς	465	τέρας	812
φέγγος	854		
φῶς	871	μέθη	498
φωστήρ	872	κραιπάλη	448
		κῶμος	461
		οἶνοφλυγία	562
		πότος	696
		μεθοδεία	499
Μ		κυβεία	456
		κανουργία	608
μακροθυμία	488	μέμφομαι	502
ἀνσχή	72	βλασφημέω	142
ὑπομονή	846	κακολογέω	397
μαλακία	488	λοιδορέω	479
ἀσθένεια	115	ὄνειδίζω	570
μάστιξ	495		
νόσος	543	μεριμνάω	505
μαντεύομαι	491	φροντίζω	866
προφητεύω	723	μεταμέλομαι	511
		μετανοέω	511
		μετανοέω	511
		μεταμέλομαι	511

* see λυπέω 481

† see κόπτω 444

SYNONYM GROUPINGS

μέτοχος	514	μωρολογία	531
κοινωνός	439	αίσχρολογία	25
μετριοπαθές	514	εύτραπελία	327
συμπαθές	778		
μιαίνω	520		
μολύνω	526	N	
μνημεῖον	524	ναός	533
τάφος	806	ιερόν	372
μολύνω	526	νεκρός	534
μιαίνω	520	θνητός	362
μονή	527	νέος	535
οίκια	557	καινός	394
μονογενής	527	νεφέλη	536
πρωτότοκος	726	νέφος	537
μορφή	528	νέφος	537
ἰδέα	369	νεφέλη	536
σχῆμα	797	νίπτω	540
μόχθος	528	λούω	480
κόπος	443	πλύνω	674
πόνος	691	νομικός	541
μῦθος	529	γραμματεὺς	165
λαλιά	464	νομοδιδάσκαλος	541
λόγος	477	νομοδιδάσκαλος	541
ῥῆμα	735	γραμματεὺς	165
φωνή	870	νομικός	541
μυκάνω	529	νόμος	542
ὠρύομαι	897	δόγμα	201
μύρον	529	ἐντολή	269
έλαιον	247	παραγγελία	613
μώλωψ	531	νόσος	543
πληγή	668	ἀσθένεια	115
στίγμα	768	μαλακία	488
μωρία	531	μάστιξ	495
ἄνοια	70	νουθεσία	544
ἀφροσύνη	127	παιδεία	603

SYNONYM GROUPINGS

νουθετέω	544	οϊκέτης	557
διδάσκω	192	διάκονος	184
σωφρονίζω	802	δοῦλος	205
		θεράπων	359
νοῦς	544	ὑπηρετής	842
διάνοια	187		
πνεῦμα	674	οἰκία	557
		μονή	527
νῦν	545		
ἄρτι	110	οἰκονόμος	560
νωθρός	547	ἐπίτροπος	303
ἀργός	104		
βραδύς	147	οἶκος	560
		πατρία	636
		φυλή	868
		οἰκτιρμός	561
		ἔλεος	250
Ξ			
ξένος	548	οἰνοφυγία	562
παρεπίδημος	625	κραιπάλη	448
πάροικος	629	κῶμος	461
		μέθη	498
		πότος	696
ξύλον	547		
σταυρός	764	ὀλεθρος	563
		ἀπώλεια	103
		ὀλόκληρος	564
		ἄρτιος	110
Ο		τέλειος	809
ὀγκος	553	ὀμβρος	565
βάρος	133	ὕετός	833
φορτίον	865		
		ὄμμα	565
ὀδύνη	555	ὀφθαλμός	599
λύπη	482		
ὠδίν	895	ὀμοίωμα	567
		εἰκὼν	222
ὀθόνη	555		
κειρία	427	ὀμοίωσις	568
		παραβολή	612
οἶδα	555	παροιμία	629
γινώσκω	160		
γνωρίζω	163	ὄνειδίζω	570
ἐπίσταμαι	291	βλασφημέω	142
ἐπιγινώσκω	300	κακολογέω	397

SYNONYM GROUPINGS

λοιδορέω	479	ὄχλος	600
μέμφομαι	502	ὄῃμος	179
ὀνομάζω	573	ἔθνος	218
καλέω	398	λαός	466
ὀπτάνομαι	576		
βλέπω	143	Π	
θεάομαι	353	πάθος	602
θεωρέω	360	ἐπιθυμία	293
ὀράω	577	ὄρεξις	580
ὀράω	577	ὄρμη	581
βλέπω	143		
θεάομαι	353	παιδάριον	603
θεωρέω	360	βρέφος	147
ὀπτάνομαι	576	παιδίον	604
ὀργή	578	παιδείσκη	604
θυμός	365	παῖς	604
παροργισμός	629	τέκνον	808
		υἱός	833
ὄρεξις	580		
ἐπιθυμία	293	παιδεία	603
πάθος	602	νουθεσία	544
ὄρμη	581		
ὄρμη	581	παιδίον	604
ἐπιθυμία	293	βρέφος	147
πάθος	602	παιδάριον	603
ὄρεξις	580	παιδείσκη	604
		παῖς	604
ὀρνευ	581	τέκνον	808
πετεινόν	654	υἱός	833
ὄρος	582	παιδείσκη	604
βουνός	146	βρέφος	147
		παιδάριον	603
ὄσιος	585	παιδίον	604
ἄγιος	9	παῖς	604
ἄγνός	11	τέκνον	808
ἱερός	372	υἱός	833
σεμνός	746		
ὄφειλή	598	παῖς	604
δεῖ	172	βρέφος	147
		παιδάριον	603
ὀφθαλμός	599	παιδίον	604
ὄμμα	565	παιδείσκη	604
		τέκνον	808
		υἱός	833

SYNONYM GROUPINGS

παῖς θεοῦ	604	παράκλησις	618
υἱὸς θεοῦ	833	παραμυθία	620
		παρηγορία	626
παλαιός	605		
ἀρχαῖος	111	παρακοή	618
		ἀγνόημα	11
παλιγγενεσία	606	ἀμάρτημα	42
ἀνακαίνωσις	55	ἀμαρτία	43
		ἀνομία	71
πανήγυρις	607	ἀσέβεια	114
ἐκκλησία	240	ἡττημα	349
συναγωγή	782	παράβασις	611
		παρανομία	621
πανουργία	608	παράπτωμα	621
κυβεία	456	παραλογίζομαι	620
μεθοδεία	499	ἀπατῶ	81
		πλανῶ	665
παράβασις	611		
ἀγνόημα	11	παραμυθία	620
ἀμάρτημα	42	παρηγορία	626
ἀμαρτία	43	παράκλησις	618
ἀνομία	71		
ἀσέβεια	114	παρανομία	621
ἡττημα	349	ἀγνόημα	11
παρακοή	618	ἀμάρτημα	42
παρανομία	621	ἀμαρτία	53
παράπτωμα	621	ἀνομία	71
		ἀσέβεια	114
παραβολή	612	ἡττημα	349
ὁμοίωσις	568	παράβασις	611
παροιμία	629	παρακοή	618
		παράπτωμα	621
παραγγελία	613		
δογμα	201	παράπτωμα	621
ἐντολή	269	ἀγνόημα	11
νόμος	542	ἀμάρτημα	42
		ἀμαρτία	53
παράδεισος	614	ἀνομία	71
κήπος	430	ἀσέβεια	114
		ἡττημα	349
παράδοξος	615	παράβασις	611
δύναμις	207	παρακοή	618
ἐνδοξος	263	παρανομία	621
θαυμάσιος	352		
μεγαλεῖος	496	παρεπίδημος	625
σημεῖον	747	ἕενος	548
τέρας	812	πάροιχος	629

SYNONYM GROUPINGS

πάρεσις	626	τυρβάζω	830
ἄφρεσις	125	πετεινόν	654
παρηγορία	626	ὄρνεον	581
παραμυθία	620	πηγή	655
παράκλησις	618	φρέαρ	865
πάροικος	629	πηλός	656
ξένος	548	βόρβορος	145
παρεπίδημος	625	πικρία	657
παροιμία	629	χολή	883
ὁμοίωσις	568	πλανάω	665
παραβολή	612	ἁπατάω	81
παροργισμός	629	παραλογίζομαι	620
θυμός	365	πλεονεξία	667
ὀργή	578	φιλαργυρία	857
πατρία	636	πληγή	668
οἶκος	560	μῶλωψ	531
φυλή	868	στίγμα	768
πέδη	638	πληρώω	670
ἄλυσσις	41	καταρτίζω	417
πειράζω	640	τελειώω	809
δοκιμάζω	202	πλύνω	674
πέλαγος	641	λούω	480
θάλασσα	350	νίπτω	540
πέμπω	641	πνεῦμα	674
ἀποστέλλω	98	ἄνεμος	64
πένης	642	θύελλα	365
πτωχός	728	λαῖλαψ	462
πενθέω	642	πνοή	680
θρηνέω	363	πνεῦμα	674
κόπτομαι *		διάνοια	187
λυπέομαι †		νοῦς	544
περιφέρω	653	πνοή	680
κλυδωνίζομαι	436	ἄνεμος	64
ταράσσω	805	θύελλα	365
		λαῖλαψ	462
		πνεῦμα	674

*see κόπτω 444

†see λυπέω 481

SYNONYM GROUPINGS

ποδήρης	680	πρεσβύτης	700
ἱμάτιον	376	γέρων	157
ἱματισμός	376		
στολή	769	προσευχή	713
χιτῶν	882	αἵτημα	26
χλαμύς	882	δέσεις	171
		ἐντευξεις	268
ποίηω	680	εὐχαριστία	328
πράσσω	698	εὐχή	329
		ἱκετηρία	375
ποιμαίνω	683		
βόσκω	145	προσφορά	720
		δῶρον	210
πόλεμος	685	θύσια	366
μάχη	496		
		προφητεύω	723
πονηρός	690	μαντεύομαι	491
κακός	397		
φαῦλος	854	πρωτότοκος	726
		μονογενής	527
πόνος	691		
κόπος	443	πτώσεις	727
μόχθος	528	ἐκστασις	245
		θάμβος	350
ποταμός	694		
χειμαρρος	879	πτωχός	728
		πένης	642
πότος	696		
κραιπάλη	448	πύλη	729
κῶμος	461	θύρα	365
μέθη	498		
οἶνοφλυγία	562	πυνθάνομαι	729
		αἰτέω	25
πράοτης*		έρωτάω	311
ἐπιείκεια	298		
		P	
πράοτης	698		
ταπεινοφροσύνη	804	ῥῆμα	735
		λαλία	464
πράσσω	698	λόγος	477
ποιέω	680	μῦθος	529
		φωνή	870
πραῦς	698		
ἥρεμος	348	ῥιζοῦμαι*	
ἡσύχιος	349	βεβαιόω	138

*see πραῦτης 699

*see ριζόω 736

SYNONYM GROUPINGS

ρομφαία	737	σκληρός	756
μάχαιρα	496	αύστηρος	122
		σκολιός	756
Σ		διεστραμμένος	194
σαγήνη	739	σκότος	757
ἀμφίβληστρον	47	ἀχλύς	128
δίκτυον	198	γνόφος	163
		ζόφος	339
σαρκικός	742	σοφία	759
σάρκινος	742	γνώσις	163
ψυχικός	894	ἐπίγνωσις	291
		φρόνησις	866
σάρκινος	742	σπαταλάω	761
σαρκικός	742	στρηνιάω	771
ψυχικός	894	τρυφάω	828
σάρξ	743	σπυρίς	764
κρέας	449	κόφινος	447
σεμνός	746	σταυρός	764
ἅγιος	9	ξύλον	547
ἀγνός	11		
ἱερός	372	στενοχωρία	766
ὁσιος	585	θλιψίς	362
σεμνός	746	στέφανος	767
ἱεροπρεπής	372	διάδημα	182
κόσμιος	445	στηρίζω	768
σημεῖον	747	θεμελιόω	356
δύναμις	207	στιγμα	768
ἐνδοξος	263	μώλωψ	531
θαυμάσιος	352	πληγή	668
μεγαλεῖος	496		
παράδοξος	615	στολή	769
τέρας	812	ἱμάτιον	376
σιγάω	749	ἱματισμός	376
σιωπάω	752	ποδήρης	680
σικάριος	750	χιτών	882
ἀνθρωποκτόνος	68	χλαμύς	882
φονεύς	864	στρηνιάω	771
σιωπάω	752	σπαταλάω	761
σιγάω	749	τρυφάω	828

SYNONYM GROUPINGS

συλλαμβάνω	776	τυρβάζω	830
βοηθέω	144		
συμπαθέω	778	ταρτάρος *	
μετριόπαθέω	514	ἄδης	16
		γένενα	153
συναγωγή	782	φυλακή	867
ἐκκλησία	240		
πανήγυρις	607	τάφος	806
		μνημεῖον	524
σύρω	794		
ἔλκω	251	τεθεμελεωμένος†	
		ἀμετακίνητος	45
σχῆμα	797	ἔδραϊος	217
ἰδέα	369		
μορφή	528	τέκνον	808
		βρέφος	147
σχίσμα	797	παιδᾶριον	603
αἵρεσις	23	παιδίον	604
		παιδίσκη	604
σωτήρ	800	παῖς	604
λυτρωτής	483	υἱός	833
σωφρονίζω	802	τέλειος	809
διδάσκω	192	ἄρτιος	110
νουθετέω	544	ὁλόκληρος	564
σωφροσύνη	802	τελειόω	809
αἰδώς	22	καταρτίζω	417
αἰσχύνη	25	πληρώω	670
ἐντροπή	269		
		τέλος	811
T		δίδραχμον	192
		κῆνσος	430
		φόρος	865
ταμιεῖον	803		
ἀποθήκη	91	τελώνης	812
γάζα	149	ἀρχιτελώνης	113
θησαυρός	361		
		τέρας	812
ταπεινοφροσύνη	804	δύναμις	207
πραότης*		ένδοξος	263
		θαυμάσιος	352
ταράσσω	805	μεγαλεῖος	496
κλυδωνίζομαι	436	παράδοξος	615
περιφέρω	653	σημεῖον	747

* see πραῦτης 699

* see ταρταρόω 805

† see θεμελιόω 356

SYNONYM GROUPINGS

τεχνίτης	814	υἱός	833
δημιουργός	178	βρέφος	147
		παιδάριον	603
τηρέω	814	παιδίον	604
φρουρέω	867	παιδείσκη	604
φυλάσσω	868	παῖς	604
		τέκνον	808
τιμή	817		
δόξα	203	υἱός θεοῦ	833
ἐπαινος	281	παῖς θεοῦ	604
τιμωρία	818	ὕμνος	836
κόλασις	440	ψαλμός	891
		ὠδή	895
τρυφάω	828		
σπαταλάω	761	ὑπάρξεις	837
στρηνιάω	771	κτῆμα	455
τρώγω	829	ὑπεναντίος	838
ἐσθίω	312	ἀντίδικος	74
φάγομαι*	312	ἐχθρός	331
τύπος	829	ὑπέρ	838
ἀλληγορούμενον†		ἀντί	73
ἀντίτυπος	76		
ὑπογραμμός	843	ὑπερήφανος	841
ὑπόδειγμα	844	ἀλαζών	34
ὑποτύπωσις	848	ὑβριστής	832
τυρβάζω	830	ὑπηρέτης	842
κλυδωνίζομαι	436	διάκονος	184
περιφέρω	653	δοῦλος	205
ταράσσω	805	θεράπων	359
		οἰκέτης	557
		ὑπογραμμός	843
Υ		ἀλληγορούμενον*	
		ἀντίτυπος	76
ὑβριστής	832	τύπος	829
ἀλαζών	34	ὑπόδειγμα	844
ὑπερήφανος	841	ὑποτύπωσις	848
ὑετός	833		
ὄμβρος	565		

* see ἐσθίω 312

† see ἀλληγορέω 39

* see ἀλληγορέω 39

SYNONYM GROUPINGS

υπόδειγμα	844	φέγγος	854
ἀλληγορούμενον*		λαμπάς	465
ἀντίτυπος	76	λύχνος	483
τύπος	829	φῶς	871
υπογραμμός	843	φωστήρ	872
υποτύπωσης	848		
		φέρω	854
υπόμνησις	846	φορέω	864
ἀνάμνησις	58		
		φθόνος	857
υπομονή	846	ζήλος	337
ἀνοχή	72		
μακροθυμία	488	φιλαργυρία	859
		πλεονεξία	667
υποτύπωσης	848		
ἀλληγορούμενον*		φίλαυτος	859
ἀντίτυπος	76	αὐθάδης	120
τύπος	829		
υπογραμμός	843	φιλέω	859
υπόδειγμα	844	ἀγαπάω	4
ὕς	848	φόβος	863
χοῖρος	883	δειλία	173
		εὐλάβεια	321
φ		φονεύς	864
		ἀνθρωποκτόνος	68
		σικάριος	750
φάγομαι†			
ἐσθίω	312	φορέω	864
τρώγω	829	φέρω	854
φαίνομαι‡		φόρος	865
δοκέω	201	δίδραχμον	192
		κῆνσος	430
φανέρωσις	853	τέλος	811
ἀποκάλυψις	92		
ἐπιφάνεια	304	φορτίον	865
		βάρος	133
φαῦλος	854	ὄγκος	553
κακός	397		
πονηρός	690	φρέαρ	865
		πηγή	655

* see ἀλληγορέω 39

† see ἐσθίω 312

‡ see φαίνω 851

SYNONYM GROUPINGS

φρόνησις	866	χ	
γνώσις	163	χαρά	875
ἐπίγνωσις	291	ἀγαλλίασις	3
σοφία	759	εὐφροσύνη	328
φροντίζω	866	χάρις	877
μεριμνάω	505	ἔλεος	250
φρουρέω	867	οἰκτιρμός	561
τηρέω	814	χείμαρρος	879
φυλάσσω	868	ποταμός	694
φυλακή	867	χιτών	882
ἄδης	16	ἱμάτιον	376
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